2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

854 531 etc. There is a wooden grating—a ladder of laths—inside the cradle, on which the child rests upon a cushion or mattress. It is covered usually with the cotton-stuffed coverlet ("jorgan") of the East, and over all is the thick cradle cover above described.

2. Marriage

581 584 Marriages in the old days might be called "political." They were alliances made by the head of the house with the consent of his brethren, for the purpose of strengthening the "house" and thereby the tribe, exactly as up to the present day Royal alliances have been made. The two young people had no voice in the matter, and were often betrothed before birth. A man would promise the next daughter born to him to a chief of another tribe who had a newly born son. The bride was purchased. In Montenegro, and, I believe, in the other Balkan lands, only a symbolic payment is now made. Among the Northern mountain tribes of Albania the bride-price, I found, was still paid in money or kind.

ALBANIA

583 584 Among the mountain tribes I found antique usages. House-lords were anxious to dispose of their daughters and obtain wives of good stock for their sons. Early betrothal they declared necessary. Later on you could not find a good wife for your son. They were already disposed of. Everywhere they declared there were fewer women than men. In Maltsia e Madhe the price for a girl of good family was twenty napoleons: ten were paid on betrothal and the balance when the girl was handed over. I saw infants in the cradle who were already sold.

582 In this district the age for marriage had been raised lately, and some fathers told me they would not marry a girl under sixteen nor a boy under eighteen unless the house was very short of women to do the work. Then a boy of sixteen might be married to an older woman, sometimes to a widow. In the Pulati and Dukagini tribes girls were still sometimes married at thirteen and fourteen, and boys at fifteen or sixteen. I met a man of thirty who had a son of fifteen. His father [152] had married him to a widow of thirty. She was now old, and he complained bitterly that he could not get rid of her.

583 162 In Pulati and Dukagini the bride-price was less—sixteen to eighteen napoleons as a rule. An elderly widow might change hands for a rifle or some other article. In all these districts, if a man lost his wife he was sometimes hard put to it to find money for another. A man with many sons found it not easy to wive them all well. There was complaint

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

538 776 banner beside it, and on it hang his sword, stained with the blood of the Turk:

539

Within its blade Death yet shall sleep,
And, 'neath that sombre tree,
The arms of their erst dreaded foe,
Shall they now silent be?

No! When the wind shall furious blow,
And waves my flag around,
When whinnies my good charger there,
My sword makes clanking sound,

The Turk shall hear, and, tremblingly,
He'll turn, with bated breath,
With visage blanched, and hear behind
Him, swiftly following, Death.

[854 533] The Gheg mother, in her mountain home, rocks her little ones to sleep and amuses their waking hours with such lullabies as these:

I.

539 854

"*De! De!* Lambkin mine,
Where didst thou this even dine?"
"In the fields where waters flow,
'Neath the trees where cherries grow,"

"Tell me what thou there didst see?"
"Two twin birdies on a tree."
"What song did they sing to thee?"
"*Chili! Chili! Mangouli!*

I saw the old woman
'Mong corn ears all ripe;
I heard her a-playing
Upon the black pipe!"

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

II.

Oloria! Boloria!
Come and listen to my story!

A sieve my master bade me bring,
To sift the flour some cakes to make;
A faggot in the oven fling,
When they were made the cakes to bake;
That he a lady bride might take.

Said he, "I'll do to her no ill,
Nor will I my dear wife kill;
My sheep and goats shall be her care,
And bread and nuts shall be her fare."

539
854
[252]

PEAKS OF SHALA

[628] woman he would at that moment have been
576 dead. Our Shala men, with perfect courtesy, went through the formalities of greeting on the trail, and this is the form, translated to me by Rexh:

"Long life to you!"

"And to you, long life!"

"How could you?" meaning, "How could you get here?"

"Slowly, slowly, little by little."

No one who has ever seen those trails can doubt it.

291 The Shoshi man sat down, our men offered him cigarettes, and up the trail came a woman of Shoshi[1]. She wore a tight, bell-shaped skirt of horizontal black and white stripes, made of cloth heavier and thicker than felt, the twelve-inch-wide marriage belt of heavy leather studded with pounds of nails, and a jacket covered with three-inch-thick fringe. Two heavy braids of black hair hung forward on her breasts, a colored handkerchief was bound around her head, and her face, smoothly weather browned, large eyed, delicately shaped, was the most beautiful that I
[854] had ever seen. On her back, held by woven woolen straps that crossed between her breasts, was a cradle tightly covered by a thick blanket;
[283] in one hand she held a bunch of raw wool, and from the other dangled a whirling spindle. Her feet were bare, and as she came up that trail which had exhausted me she sang softly to herself, dexterously spinning thread from the bunch of wool.

[1] [Albanian mountain tribe -- [12] Analyst]

PEAKS OF SHALA

Cheremi, our gayer gendarme, rose quickly and went to meet her. He took her by the hand and laid his cheek caressingly against hers. He was like a child, Cheremi, with his happy face, deep wrinkled with laughter, the mischievous twinkle in his eyes, his bursts of wit and song. But he looked all of his forty years as he gazed tenderly at the woman of Shoshi.

"She is a woman of my people," he said, leading her gallantly to us.

"Are you a woman?" said Frances Hardy, correctly, in Albanian.

"I am born of Shala, married in Shoshi," she answered. Her voice was soft, and her hands and feet would have been madness to a sculptor. In any Paris restaurant those slender fingers, almond nails, and delicate wrists, aristocratic, well bred, would have been a sensation.

We admired the baby, excavating it from five folds of blankets to do so. How they live beneath the smothering I do not know; a Western baby would die in three hours. We asked the mother how old she was. Eighteen, she said, and she had been married three years.

"And have you been home since?"

"Ah no," she said, with a wistful smile.

"Born in Shala," said Cheremi. "But she was married in Shoshi, and in Shoshi she will die."

"I wonder what she thinks of us," I said, for, though she must have felt great curiosity about these strange beings, dropped apparently from the sky upon her well-known trails, she did not

PEAKS OF SHALA

291 There were ten or twelve children—little girls half naked, with serious, beautiful faces and long-lashed brown eyes; small boys dignified in little long tight trousers of white wool beautifully braided in black, short fringed black jackets, and colored sashes and turbans like those of their [854] fathers. Two cradles stood near the fire, covered tightly over high footboards and headboards with heavy blankets; presently a woman partly uncovered one and, kneeling, offered her breast to the tiny baby tied down in it. Only the baby's puckered little face showed; arms and legs tightly bound, it lay motionless and uncomplaining, and when it was fed the mother kissed it tenderly and covered it again, carefully smoothing the many folds of thick wool and tucking the ends tightly beneath the cradle.

576 Meantime Cheremi was taking off our shoes and stockings and bathing our feet in cold water brought by one of the women. This was proper, since when guests arrive the member of the family nearest to them by ties of blood or affection acts as their servant, and Cheremi, being an Albanian who knew us, was judged to stand in that position. By the time we had drawn on dry woolen stockings from our packs the first 576 cup of coffee was ready. To the boiling water in 272 the tiny pot the coffee maker added two spoonfuls of the powdered coffee, two of sugar, stirred the mixture till it foamed, and poured it into a handleless little cup which he offered Perolli. But Perolli indicated me, and without the

[In home of Marka [58] Gjonni of Puk ht-Am Lyst]

6: Lane T-3 (no date) 1923 EGl Albania EGl

washing his bed and his clothes; he had hated lice with an astonishing hatred; he said they were small devils who would grow to be large devils, and the woman did not think this was true, but she had washed all the beds, also all the house, and now it was like an American house and had no lice.

"But that isn't what she meant. She meant that she doesn't see why we are washing," said Alex, lifting her dripping face above a pool and rubbing it with one hand. It isn't easy to wash in a waterfall, with no place to lay the soap.

"We do this every morning," Frances explained in Albanian. "It is American custom." The woman looked as though she thought it rather foolish, still, if it were the custom——

"Also," said Frances, "every morning we wash the children and the babies, all over, from head to foot."

"Yes?" said the woman, indifferently. "Here babies stay in their cradles. Children go into the water when they are old enough to swim. Then only in the summer, when it is not cold."

Frances gave it up. We came back from the waterfall, on a path that was like a terrace of heaven overlooking all the world of mountains and valleys and swirling clouds. We were already wet to the skin with rain, but that did not matter, for we had before us the day's walking in it, and our indifference to wet clothes and feet was already quite Albanian. And the morning, and the mountain air, and the water-gushing

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

tree-trunk. A similar section, split lengthways and hollowed out, made two wash-tubs for laundry work. Toilet appliances, a basin and ewer bought in the bazaar, and paraffin lamps from the same source, completed the list of additions.

The above outline omits many small variations in Albanian houses and furniture as irrelevant to the main subject of this book. Mention must be made, however, of certain houses which differed widely from the average type. The first were found among the Highlanders (Alb. *Malësorë*, 'mountaineers'), the semi-nomads who wintered on the soggy plains at the mouth of the river Mat. These houses had walls of planking or wattle and daub, with roofs of tiles or strips of wood. They rested on vertical sections of tree trunks about two feet high which had been laid at close intervals on the ground but had not been driven into it like piles. In this way they kept snug and dry even during the winter floods. All over Albania granaries were raised some distance from the ground in order to keep out the rats, but so far as is known, there were no houses on stilts except at the mouth of the Mat.

A number of Highland houses also contained a child's play-pen which might be as little as twenty-five inches long, wide and high. A shallow porringer projected from one of the top bars, chipped from the same piece of wood as the bar itself. In this pen Highland children spent all their winter days from the time they could crawl until they were three years old. They had no toys, but practised walking round the pen, sometimes stopping to eat a little bread and milk from the porringer with the diminutive home-made, wooden spoon which was tied to the bar, or merely gazing broodingly at the fire. The mothers meanwhile cooked, spun or gossiped, each secure in the knowledge that her child was on the dry floor of the kitchen and not sitting outside in the quagmire of mud that reached up to the very doorstep. The Highlanders said they invented both the houses and the play-pen themselves, but it is possible that they were at least advised by the Austro-Hungarian troops who were stationed in the neighbourhood for part of the war of 1914–18.

In Shpat, near Elbasan, huts were built for many bridegrooms. In the higher villages trunks of young trees about as tall as a man's waist were planted in a rectangle of the size desired, their boughs, while still green and flexible, were laced in and out of these uprights, and cross-pieces of timber were nailed to the uprights

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

to be pardoned; he said it was 'disgraceful', and the plea was allowed.

The Highlanders had still another method. They called a 'St John' an infant which had not yet been sent to have its hair cut by its godfather, it being believed that St John the Baptist was Christ's godfather. When the time for peace-making seemed due, the friends brought pressure to bear to secure forgiveness. This promised, they arranged to take the murderer on a certain day to his enemy's house, his hands again tied behind his back, and take a 'St John' in its cradle with them. Probably they did not bring the murderer into view; at most they kept him in the background. One of the visitors turned the cradle with the infant, who was, as always, well strapped in, upside down, saying to the host, 'Put it straight; Turn it right side up!' If he were willing, and few were not, for leaving the infant upside down might kill it and leave him with innocent blood on his hands, he turned the cradle right side up, saying, 'All right, I pardon him for the sake of God and the Saint'. Then he went and without another word untied the murderer's hands. Next he said, 'A pardon for my murder; a pardon for my father's (or brother's) murder; be it forgiven', and turned to embrace the murderer. Coffee was then served and drunk by all amid general conversation—the Highlanders are unusually lively. Having fixed a day when they would all go to eat a meal with meat at the murderer's house they took their leave. This meal at the murderer's concluded the proceedings; afterwards all went about their business; no cross was made on the enemy's door as in Kurbin.

Friends were not the only interveners. Occasionally the Turkish government took a hand, declaring on penalty of imprisonment, internment and burning out that all feuds more than seven years old were to be compounded by a money payment and not reopened. When during the 1914–18 war Austria-Hungary was in occupation of all north Albania, she also ordered blood feuds to be ended with a money payment; the resentment of Çermenikë at this attempt to force them to make peace on northern terms is still hot. Sometimes a whole community itself interfered. The procedure of west Mat was typical. When a man had been killed on either side and the feud was 'one for one', the neighbours took effective steps to prevent its continuance. They each forbade the avenger to come on his land to kill his enemy; if he did so, he would be considered a trespasser

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Montenegrins EF5

Birth, Marriage, and Death

In 1392 Bogavach Cuiavich of Rudine of his own free will releases from servitude Radaca, daughter of John of Albania, whom he had bought of Braycho Ucarich.

This seems to have been the case of an actual slave. But the lot of others, when sold for a long term of service, can have been little better than slavery unless they fell into good hands.

ALBANIA

I heard of a similar custom of thus selling children for a term of years in Malacastra in South Albania. Here poor Moslems sometimes sent their daughters as far as Constantinople; and I was told that some of the Albanian beys thus purchased servant-girls from their mothers, and at the end of the term dowered them and married them to peasants on the estate. The Italian Consul at Valona, the first time I was there, told me he had thus purchased a servant girl.

Birth.—In Albania, as in Montenegro, childbirth received but the most ignorant treatment. The death-rate of mothers and children was high.

There was great rejoicing among the mountain tribes when a boy was born and proportionate disappointment over a girl. For a son, especially a first-born, the whole family group turned out and fired rifles.

Some kind of spiritual relationship was held to exist between the child and the woman who cut the umbilical cord; but I learnt no particulars.

As in Montenegro, even in the towns there was the greatest reluctance to summon medical aid. In Scutari one day the Austrian doctor was summoned to a Moslem woman who was in the last stages of exhaustion. He found the child was already dead, and said that to save the woman's life it must be removed at once. The family refused to believe or permit this and dismissed him. Some hours later they fetched him again—but she was dead.

On the birth of a child, both in Scutari and the mountains, all the women neighbours go at once to visit the mother and take offerings of eggs. For a boy, two, four, six, or eight—an even number—are brought; for a girl, one, three, five, or seven. One egg is broken over the child's face to protect it from the Evil Eye. Presumably this makes the child unrecognizable or hideous.

Both in Albania and Montenegro, and I believe in all Balkan lands, infants are swaddled. The cradle is of wood and serves as a packing-case in which to carry the child on its mother's back. In Scutari the cradles are very gaily painted with conventional patterns of flowers and birds,

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples . . .
Albania E61

Factories or No Factories

poor. We have no money, no work. We want factories. 181
We want the English to help us to build factories." It was the same complaint, though couched in slightly different terms, as that of the peasant at Koritza—" This country no goddamned good! No money, no work, no nothin'! " I was getting used to it.

" But ", I exclaimed, " what on earth do you want factories for? These hats, for example—suppose a company started a factory here to make fezzes, they would turn out in a week as many fezzes as these people make in a year. The fez-makers would be thrown out of work and the market would be flooded."

The young man waved a deprecating hand. " Yes, yes ", he said. " But we should export the hats to other countries and the foreign trade would make us rich."

The same old story—getting rich! getting rich! getting rich! I laughed, and asked him to put the case to the fez-maker. The man made some short answer and went on with his work.

" What does he say? " I demanded.

" He says ", was the reply, " ' We want no factories here '."

That evening—a Saturday and a market day—I stood 000
on the long bridge which spans the river to the south of the town watching the stream of men, women, and children, returning to their homes in the distant villages. One strapping girl carried on her head a wooden cradle within [854]
which a baby was firmly bound with long strips of webbing.

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Contemporary Macedonians EF8
Montenegrins EF5

enough creature near Scutari, was esteemed as very good for consumptive patients.

The flesh of the common land tortoise was thought of great value for all convalescents. When I came out of hospital Marko had prepared a savoury stew for my supper. I ate heartily. "Thank God!" cried the good old man, "you have eaten 'breshké,' and you will soon be strong and well." He fetched the shell of the large tortoise which had provided my meal.

So common are these tortoises that an Albanian proverb says: "There is no mountain without a wolf and no plain without a tortoise."

Diseases.—Intestinal troubles of all kinds are rife in the Balkans, owing to bad food, and in some districts to a morbid appetite for very acid food. Intestinal worms—tape, thread, and round—are very common. A preparation of buckthorn is given.

Infant mortality is excessively high all through the Balkans. If a mother can nurse her child till the flocks are giving milk plentifully it stands a chance; if not, it is fed on parboiled maize-flour and heavy maize-bread. The abdomen swells greatly, and the child often dies; and, as I have stated, desire to preserve the child from the Evil Eye causes many to be half-suffocated in the cradle. Only the toughest survive, and they are very tough. The Albanians, Montenegrins, and Macedonians, whom I have had charge of as sick or wounded, do not suffer from shock, nor are they as sensitive to pain as West Europeans.

Wounds.—The Albanian tribesmen were far cleverer with wounds than with sickness. They had a traditional antiseptic treatment which was very successful. Old Marash Hutzi of Hoti, who had learnt the art from his grandfather, explained it to me. A wound must never be touched with water; it must be thoroughly washed out with rakia (brandy distilled from grapes). He judged the state of a wound by smelling it carefully. When well washed—when it perforated a limb he poured rakia right through—he dressed it with an ointment he made from white wax, olive oil, pine resin, and a decoction of the bark of green elder twigs. If deep, he plugged it with wool soaked in this ointment. In hot weather the dressings should be changed twice a day; and so long as the wound was foul he washed it daily with rakia. He saved a leg—compound comminuted fracture caused by horse-kick—which the Turkish military surgeon was going to amputate and made a quite usable, though rather shortened, limb of it. The grateful patient gave him thirty francs, the biggest fee the good old man had ever received. He had made his own instruments—some probes, forceps, a small saw made from a barrel hoop, and some knives.

From his grandfather's and his own experience he had a fair knowledge of where the main arteries ran, "where it was safe to cut and where

8:Coon E-5 (1929-30;46-48)196 EG1 Albania EG1
Highland Ghegs

CRADLING

854
141
304

THE EVIDENCE ACCUMULATES

I WROTE, in 1939, "There has been much discussion upon the subject of occipital flattening, both in Albania and in Asia Minor; there are two definite schools, one which believes that it is natural and racially determined, the other that it is a form of artificial deformation caused by cradling. My own position lies between these two extremes; occipital flattening is without doubt a phenomenon associated with the entire mechanical orientation of the cranium in the Dinaric race, and especially with the position of the foramen magnum to the rear of that usual in most races. As such, it is undeniably inherited.

"At the same time, the use of the Albanian cradle, in which the shoulders are bound but the head is not, may in some instances have caused an intensification of this flattening, since the heads of some living Albanians are unquestionably deformed. However, since cradling practices are regionally uniform in Albania, the geographical distribution of this character is wholly racial in pattern."[1]

I also promised in a footnote: "A detailed study of this question will be published in the author's "The Physical Anthropology of Northern Albania," the provisional title of the present monograph. Since then evidence has been accumulating that "some instances" should be changed to "most instances." Father Ewing found that Lebanese children born in Brooklyn show much less flattening than their parents, and 2 Harvard graduate students, Mr. David de Harport and Mr. William Laughlin, working under my direction, found the same thing among Tosks in Greater Boston.[2] 1

141 In the course of the present monograph 6 pieces of evidence have appeared in other contexts. In chapter 10, on "The Mountain Gheg Phenotype," on page 62,[2] and table 4,[3] we saw that the sigma ratios for head length, head breadth, and the cephalic index are abnormally high, both as a total and within tribes, and this applies especially to the ceph-

1 [see cat. 116, p. 906 -- Analyst]

[1] Coon, 1939, p. 600.

2 [see cat. 116, pp. 62a-62e -- Analyst]

3 [see cat. 116, pp. 54f-54m -- Analyst]

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1
Highland Ghegs

304 The literature of the entire subject of cranial
854 deformation has been ably covered by Dingwall,[3] who quotes some Albanian instances in which intentional molding was observed. Miss Hasluck confirms this for Macedonia, and has a paper on the subject for Albania in preparation.[4] It is hard to say how much of the cranial deformation in Albania is intentional, and how much the unconscious result of cradling.

THE TECHNIQUE OF CRADLING

854 Albanian mothers, like mothers in other countries, are often faced with a "baby-sitter" problem. A young woman wants to go out in the fields to work, or to the market for shopping, and she cannot leave her baby alone. Besides, if she is to be gone for any length of time she must have her baby with her to nurse it. When she is on the march she cannot afford to immobilize her hands by carrying it in her arms. Walking-time is spinning-time in Albania. These are some of the practical reasons for a cradle. Other reasons are emotional and historical. The cradle is a part of Albanian culture, like the hearth and the loom—one of the material symbols of the activities of men, women, and children in families. Our grandfathers were cradled, and our grandfathers were wise and generous men, and brave warriors.

After he has been washed, blessed, and swaddled, the baby is laid in the cradle, which is lined with soft blankets. A thin pillow protects his head from the wood. There may be some variation on this point, as to how thin and how soft the pillow is. Once on his back, the baby is bound to the cradle-board at the shoulders and also lower down. This keeps him from moving about, and his shoulders stay flat. He can move his head about as much as this position will allow. Although the head is not bound, its easiest position in rest is squarely on the occipital bone.

The child rides and nurses and sleeps in this cradle most of the time until he is taken out for good, which is said to vary between 6 months and a year, or even longer. During this period it is changed from swaddling

[3] Dingwall, 1931.
[4] Hasluck, 1947, pp. 130-31.

854 clothes to garments which permit freer movements. When the time for uncradling draws near, the mother takes the child out now and then to see if it can sit up; when it is able to sit by itself on a blanket while she works, she may remove it from the cradle altogether.

Armenian as well as Albanian informants tell me that 2 factors govern the age at which the child is uncradled: its "strength," or ability to "sit up without falling down," and the [304] preference of the parents. A "strong" baby, therefore, would be released earlier in life than a "weak" baby, and a difference between a year's cradling and 6 months' might make all the difference between no visible flattening and an extreme case. One is also tempted to postulate that a "strong" baby's bones would resist deformation more than those of a "weak" baby, particularly if weakness were a reflection of nutrition in a hungry land, as in many parts of the Gheg mountains. When parental choice is added, we find reasons enough to explain variations in the frequency of flattening.

Thanks to the generosity of Mr. Dmitri Peterson of Somerville, Massachusetts, we have a scale model of such a cradle to study first hand. Mr. Peterson was taught the trade of carpenter in Albania as a young man, and has made many such cradles. Although his home was in southern Albania, my photographs and memory of Gheg cradles showed them to be much the same. The cradle made by Mr. Peterson consists essentially of 2 boards, a backboard on which the baby lies, and a headboard shielding the top of his head. Other boards form the sides. A footboard, which is the same piece of wood as the front rocker, has been cut crescent-wise to let the baby's feet through. He could, however, brace against it with his feet if he tried.

The cradle depicted in figure 11, *a*, on the other hand, has a sling of yarn for the head to rest on, and only a low headboard. The footboard is low, but straight. This cradle was photographed in Zadrima. Baron Nopcsa[5] illustrates another cradle from "Planti (Gebiet von Pulti)," which I presume is in Malsia e Madhe (fig. 11, *d*). It had a headboard and a

1 [See p. 111 - Arm.]
2 [See p. 111 - Arm.]
[5] Nopcsa, 1925, p. 109.

854 curved footboard, like Mr. Peterson's. In Haberlandt's work[6] 2 are shown, both of the Peterson variety. One was from Scutari (fig. 11, *b*), the other belonged to Vlachs in central Albania (fig. 11, *c*).

854 Were one to make a detailed study of cradle
304 types in the Gheg mountains, tribe by tribe and village by village, one would probably find variations both in form and in use which might further help explain local differences in head form. It may for example be no coincidence that the Zadrima cradle has no headboard, while the Zadrima sample is high in occipital and very low in lambdoid flattening. It is not inconceivable that a baby who had outgrown his cradle and who had learned to brace his feet on the footboard might push his head against the headboard if there were one, and give himself lambdoid flattening. On the other hand, a slanting pillow might have the same effect.

Sometimes one finds both kinds on the same head; presumably the child was occipitally flattened first, then, as he outgrew his cradle, lambdoid flattening appeared. If during the process of flattening the smooth union of the parietals and the occipital bone were impeded, and an irregular bone growth resulted, the anomaly called bathrocephaly would be added. It is possible that, in some cases, bathrocephaly might be the only discernible after-effect of cradling; that the bones would spring rather than flatten. What is badly needed is some experimental work on this subject; until that is done it must remain partly speculative, since these types of deformation also occur on heads which have not been cradled, in lower frequencies and in less extreme degree.

THE RELATIONSHIP BETWEEN TYPES OF DEFORMATION

304 On figure 7 the frequencies and percentages
*128 of the various categories of occipital flattening, lambdoid flattening, and bathrocephaly have been given. Table 23 shows how these 3 phenomena are related. Less than a third (31.40%) of the men had unflattened heads, and 27 per cent also lacked bathrocephaly.

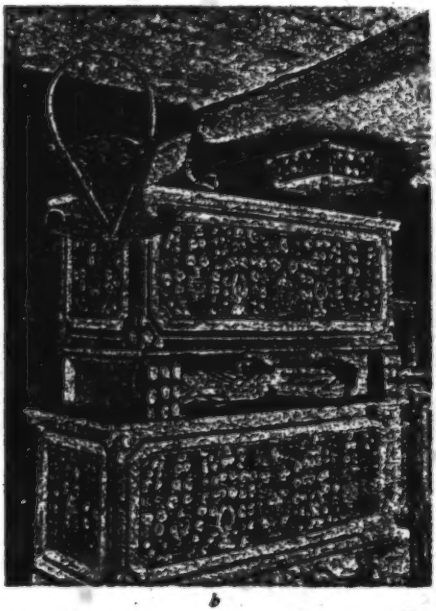
[6] Haberlandt, 1917, p. 11, table III, no. 12, and p. 95, fig. 29.

1 [See cat. #6, p. 111 --Analyst]
2 [See cat. #6, p. 111 --Analyst]
3 [See cat. #6, p. 92b --Analyst]
4 [See cat. #6, p. 93d --Analyst]

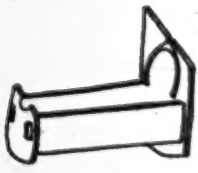
8: Coon E-5 (1929-30; 46-48) 195 EGI Albania EGI
Highland Ghegs

854

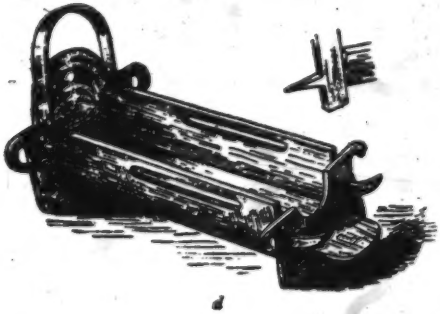
a



b



c



d

Cradles. *a*, Zadrima cradle. *b*, Cradle from Scutari (Haberlandt, 1917, fig. 29). *c*, Vlach cradle (Haberlandt, 1917, table 3, no. *12*). *d*, Cradle from Planti (Nopsca, 1925, fig. 78).